



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

down from the sixteenth century, none can be more highly regarded than Fray Bernardino de Sahagun, not only on account of the full, graphic, and interesting descriptions of what he saw and heard, but by reason of his presence among the natives of the section named at a period when they had not been materially influenced by the Spanish colonists.

Sahagun arrived in Mexico in 1529, remaining two years at Tepeopulco, thence proceeded to a suburb of the capital, where he spent a year in gathering information from the wise old men of the Nahuas. His *Relacion de las Cosas de Nueva España*, however, was not published until 1829, — three hundred years after his labors were begun, — its publication, even at this late day, being due to the historian Muñoz, who found a copy of Sahagun's manuscript in a convent at Tolosa. The friar expresses the belief that the first tribal immigration into Mexico was from the direction of Florida, or the northeast. From these tribes, he believes, were descended the Toltecs, celebrated for their artistic and professional abilities. Through their talent in these directions they acquired the designations Oxomoco, Cipactonal, Tlatectuin, and Xochicauaca, all of which tends to the further belief that these people were the originators of the Mexican calendar. Sahagun also regarded the Tolteca as a part of or identical with the Chichimeca.

The deity Quetzalcoatl is said to have ruled the Toltecs peaceably ; for them his reign formed the golden age. Teotihuacan, with its temples of the sun and moon, especially clings to his name. The name of Quetzalcoatl means, simply, "beautiful twin" according to Charencey, who also regards Chicomoztoc as a station of passage, not of origin, of the migrating Nahuas.

The innumerable city legends and Mexican tribal origins make of Sahagun's work a treasure of information which will require a long period for modern scientists to exhaust or even to compare with the results of historical research reached through other channels.

A. S. GATSCHET.

Codex Telleriano-Remensis. Manuscrit Mexicain du Cabinet de Ch.-M. le Tellier, Archevêque de Reims, à la Bibliothèque Nationale (MS. Mexicain, No. 385). Reproduit en photochromographie aux frais du Duc de Loubat et précédé d'une Introduction contenant la Transcription complète des Anciens Commentaires Hispano-Mexicains par le Dr. E. T. HAMY. Paris : 1899. 4°, 47 pp., 50 pl.

In the year 1700 Charles Maurice le Tellier, archbishop of the diocese of Reims, donated fourteen ancient manuscripts to the Royal

(now National) Library at Paris, having previously been officially connected with that institution. This donation included Arabian, Hebrew, and other oriental writings of early origin, and also a Mexican codex known as the Codex Telleriano-Remensis. It is of large quarto size and contains fifty leaves of European paper, most of them inscribed on both sides. Judging from the water-mark it is assumed that this paper had been imported into Spain from Genoa, Italy. That which gives special value to the *Tellerianus* is the historical annotation in Spanish added to the colored Nahua pictographs which embellish every page and are intended to illustrate Mexican history in some of its more important details before and after the Spanish Conquest. The codex consists of three distinct portions, viz., (1) a calendar of stated days of ceremonial festivities, of which seven leaves are no longer extant; (2) a horoscopic volume, named *tonal-amatl*, of which seven leaves are also missing; and (3) a chronologic history of Mexican events.

The series of feast days in the existing portion of the codex begins with the seventh of the eighteen moons of the Nahuatl year; it was called *tecuil vitonli* and comprised the period equivalent to the end of our June and the beginning of July. A full list of the Nahua lunations or moons (of twenty days each) has been included (pages 7, 8) by the learned editor, Dr E. T. Hamy. The nemontomi or five intercalary days are inserted after the eighteenth moon.

The *tonalamatl* (*tonalli*, "sign of birth or nativity," and *amatl*, "paper") is divided into series of thirteen days each, thus forming a total of 360 days—five days less than the civil year. This curious monument of astrology is based wholly on superstition, but it gives an idea of the intellectual capacity of the people formerly inhabiting the central plains of Mexico.

The third portion, or chronologic history, is headed by the god Huitzilopochtli, represented as armed with reed-lances and ready for attack by a group of Indians dressed in skins of wild animals, and by a female figure called *Tonanicaca*, "our mother standing," as she is seen standing on the top of a hill. This personage is recognized as a common symbol of Aztlan, the mother country of the Nahua, a name which the historian Duran interprets "lugar de la blancura." Following is an enumeration of the towns and sites which the Nahua passed through on their celebrated migration from the northwest, all of them accompanied by the dates expressed in the calendar signs. The start was made from Aztlan in 1197, and the eight tribes which participated in the migration are given as Chichimeca, Nonoalco, Michihuaca, Coahuixca, Totonaca, Cuexteca, Olmeca, and Xicalanga. This list agrees pretty closely with

the one occurring in the parallel Codex Vaticanus, in which the tribes are represented as starting from the "seven caves." These names testify to the fact that at least four, if not five, racial and linguistic families of Mexico took part in the migration — the Nahua, Tarasco, Totonaca, and Maya, the last mentioned being represented by the Huasteca. From 1197 to 1562 all the events which appeared to be of importance were carefully recorded by the chronicler — royal successions, conquests, wars, comets, eclipses, etc. In spite of many lacunes in the supputation of the year, the Codex Tellerianus, with its perfectly legible Spanish handwriting, forms one of the most valuable records of early Mexican events that has been handed down from the sixteenth century. Students of Mexican hieroglyphics will not fail to express their gratitude to the Duc de Loubat for his continued generosity in making available these means of prosecuting their inquiries.

A. S. GATSCHET.

Ceremonial Deposits Found in an Ancient Pueblo Estufa in Northern New Mexico, U. S. A. By GEORGE H. PEPPER. New York: 1899. 4°, 6 pp., 1 pl., 6 figs.

This brochure is a reprint, in highly creditable style, of the author's paper in *Monumental Records*, and describes one of many important results of the Hyde Expedition which for several seasons has been conducting excavations for the American Museum of Natural History in the pueblo ruins of Chaco cañon, New Mexico, under the immediate direction of Mr Pepper.

Pueblo Bonito, which is the largest of nine great ruined towns in the cañon mentioned, measures about 300 by 550 feet, is semicircular in shape, and is surrounded by the remains of a massive wall which once enclosed the 500 rooms or more which formed this great communal structure. The pueblo contained two central courts or plazas, in the western one of which was exposed a circular kiva or council chamber, 25½ feet in diameter and constructed of faced blocks of sandstone. Excavation of the chamber revealed an adobe floor 15 feet beneath the surface, with the usual firebowl in the center. Surrounding the kiva wall was a bench 2 feet 2 inches wide by 2 feet high, built up across which, and at regular intervals, were six oblong masonry blocks or pillars. On the western side of the kiva, just before reaching the pillar level, a hollow clay cylinder, 6 inches in diameter, was found with the top broken in and the ends resting on two of the pillars, while on the bottom, and clinging to the inner face, were fibers and strips of bark which showed the former proximity of one of a series of logs, laid